

Moffett - 1893 - 1894

Feb., 1893 - buy house in So Mun Pak (outside West Gate) from Hong Chang-Tae (洪宗大)

Feb. 1893 - Graham Lee arrives in PY. (p. 5).

But before buying that house, had bought a house in Noltari-kol (Pan Kyo Dong)
 널다리골 板橋洞

and had made it a center for evangelism.

Oct. 1893 - first catechumen's class: Ch'oe Chi Lyang, Yi Dong Sump, Ch'in Jae Sook, Min Heung Jun
 崔致良, 李東昇, 田在淑, 文興俊

Cho Sang Jang, Um Pong Tae
 趙尚章, 陰奉泰

최치량, 이동승, 전새승, 문흥준

조상장, 음봉태.

(Kil diary, ms. p. 2)

Jan. 15, 1894 - first baptisms. The above were all baptized by Moffett at Noltankol.

The same day they organized the ch. d.: church officers - Han Sok-Jun, ^{evangelistic ant.} unordained ~~elder~~ (조사).

May, 1894 - Yi Tong-Sung, ^(영수) unordained elder, installed, chosen as elder, but died before he could be ordained.

(over)

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April 1894 - morning service (first service after organization of ch. d.) had "several tens" (i.e. less than 100 or 50). (Kiel diary - p. 4.)

At the following Wednesday ~~prayer meeting~~ - Bible study. Muffett spoke on subject "Fear not them that kill the body, but them that destroy the soul" - but meeting was broken up by police. (Kiel Diary, p. 5).

→ A KOREAN'S CONVERSION.—A very clear case of Conversion was that of a recent applicant for baptism before the church session at Seoul, Korea. It was that of a man who had for a year been employed as gateman by one of the missionaries, but who for some time had been engaged in other work. While in the employ of the missionary he was instructed at daily morning prayers and was given books to read. He also attended the Sunday services and continued to do so after he left our employ. A short time ago he appeared before the session and was asked by his former employer, "How long have you known Jesus?" "Three months," was the reply. "Three months—why, you have surely known Him longer than that." "Oh!" said he, "I have known of Him for more than two years, but I have known Him only three months." Afterward he spoke of the many months in which he failed to understand what all the teaching about Jesus meant. Said he, "it was only when the Spirit shined into my heart that light flashed upon the truths which I have been learning."

From that time forth he has been most earnest in telling to others the story of Jesus, but he always impresses upon them the necessity of receiving the Holy Spirit in order to have any understanding of the meaning at all. S. A. M.

EVANGELISTIC WORK IN CHICAGO.

[We take the following from an article by H. B. Hartzler in *The Advance*.]

Some of the remarkable facts about this movement are worthy of our consideration.

The first fact is that a great evangelistic campaign for the salvation of men has been in progress in Chicago for three months. This is a fact of great significance, for no such organized effort, on so large a scale, and for so long a term, during the summer months, has ever before been undertaken. And the work is only in its beginnings, with promise of much greater extension and achievement than has yet been realized.

The second fact is that this evangelistic campaign was begun with the World's Fair, in the midst of the endless distractions and clamorous interests that occupied all minds and drew the eyes of all the earth as the supreme glory of the land and the time, and that it has gone on without cessation, with ever-increasing reach and power, parallel with the Fair. This is the first time that such a thing has been attempted at any world's fair. It is purely a work of

faith. It had no precedent to rest on. Probabilities were against it, rather than for it. Circumstances were forbidding and discouraging. The possibility of doing what has not been done before has now its demonstration in over three months of successful effort.

The third fact is that this religious crusade has been carried forward without cessation during the busiest, hottest season of the year, at a time when even the ordinary religious services of the churches are to a great extent suspended, and when it is taken for granted that little if any evangelistic work can be done. In the hottest weather, Sunday and week-day, the people have crowded tents, halls, theatres and churches to overflowing, to hear the gospel in song and sermon.

The fourth fact is that these religious meetings have proved a successful counter-attraction to places of sinful amusement, liquor saloons, and other vile resorts. It is a fact that Sunday performances, of which so much was expected by theatre managers and by the mammoth Forepaugh circus, have proved failures alongside the religious meetings, and have been abandoned. A number of saloons have been compelled to close, and others are on the point of failure. On one night, while Mr. Moody was preaching in the Standard Theatre to a crowded house, the theatre adjoining, which had been opened for a performance, was almost empty.

The fifth fact is that, notwithstanding the great magnitude and enormous expense of this religious campaign, the men and means have never yet failed. God has in truly wonderful ways met every emergency of need. "Your Chicago campaign is most remarkable," writes one of God's faithful stewards from New York, enclosing a check for \$500 in support of it. Others send various amounts, large and small. At an enthusiastic meeting of the Northfield Christian Conference some days ago, in Mr. Moody's absence, while the Chicago work was presented, a magnificent response was given to the intimation of the urgent need of help, and liberal pledges were made for the further prosecution, which greatly cheered Mr. Moody's heart because of the work so dear to him.

The sixth fact is that a world-wide interest and sympathy in the movement has been created, one can hardly tell how. It is most affecting to learn how all over the world God has laid it upon the hearts of Christians to pray for its success and to give their moral support to it by expressing in letters and tele-

Report of the Boys' School

Oct. 1893

A. F. Moffett

It is with both regret and pleasure that I make this my last report as superintendent of the Boys' School. It is with regret because I have become intensely interested in the plans formed for its development and because these boys have been the object of much thought, prayer and labor. It is with pleasure because that for which I have long hoped has come to pass, viz: the arrival and preparation of those whose whole time and energy can be given to the school, so that it may be developed in ways that were not possible with the attention which I was able to give it. It is with special pleasure since I have seen the way in which Mr. & Mrs. Miller have undertaken the work. I have found them in full sympathy with the ideas and plans which a 3 years experience and study have made me believe to lie at the foundation of successful school work in Korea. They have entered upon this work with devotion and enthusiasm and in these 9 months the school has made marked progress along lines which needed the constant presence of a foreigner in order to insure their successful operation. My part in the work this year has been almost exclusively that of Counsellor while Mr. & Mrs. Miller has taken the work of overseeing the execution of plans formed. The constant presence of Mr. & Mrs. M. enabled

us to carry out plans long deemed desirable and consequently important and radical changes have been made with the approval of the Educational Committee.

The school was disbanded in the summer all employees and teachers dismissed and all but 3 of the boys sent to their homes or elsewhere preparatory to re-opening in the fall on an entirely different basis.

On Sept. that portion of the buildings formerly occupied by the native superintendent was suitably shut off from the school. Here we placed a widow with 3 sons, one of whom is employed as gateman and outdoor servant. (The other two sons are servants of missionaries). This woman agrees to furnish good plain food, 3 meals a day, at 700 cash (about \$2.00) a month per boy. This solved the vexed question of supplying food without requiring the superintendent to trouble himself with all the details as to price of rice or the preparation of "kimchi", "chang" and other such mysteries of the kitchen. It also enables us to know in advance the exact cost per year for each boy and thus to deal with each applicant according to his circumstances, requiring more or less assistance from themselves or their relatives according to their ability. It also enables us to inspire the boys with an ambition to become self-supporting as they grow older and become capable of doing certain kinds of work.

It has been gratifying to see how eagerly they are spending the hours outside of study time in whatever work can be obtained for them.

Thus the industrial feature is assuming shape. On the school now proper a radical change has been made in discarding the leather

Classics and readers suitable for the Bible and other Christian literature. While provision is made for instruction in Arithmetic, Physiology & Geography and special attention is given to Spelling and Writing & Composition.

The experience of the past two years has shown that in preparation for the time now spent in the study of the native text-books and more advanced the more satisfaction will be derived and so we proposed to the Educational Com. to make the distinctive a Christian school using such native text books as are used in the Native or a three year course of the native schools.

These native text books with an equal amount in Christian text books form the basis of work in what may be called the Primary Classes - which cover more ground than is covered by 4-5 of the native schools. The course of study for these first three years will we hope be a model for native primary Christian schools to be established throughout the country.

When these three years are finished - should the boys leave (90% of the native school boys leave their own school before the end of three years) they will go forth far better equipped than most boys of their own age and will be well instructed in Christian truth. Those who remain will be carried through another 3 years of Bible study and more advanced work. Beyond this we have not as yet planned deciding first to establish thorough work in the Primary and School classes before planning a College course. A good school is said to require four things, a definite aim, capable teachers, good text books

and writing files. We have the first and last
are hoping for the and repairing the racks, and
are hoping for a better supply of text books.

Instruction is now being given as follows—

- By Mr. Young 2 hours a day
- " Mr. Saw 2 " " week
- " Mr. Miller 2 " " day
- " Mrs. Miller 1 " " "

while Dr. Vinton in Physiology and Mrs. Ciffed
in Christian instruction devote one hour a week to
the work, to the great advantage of the school.

We hope soon to command all of Mr. Young's
time or secure another teacher equally as satisfactory.

The attendance is no larger than last year,
but the school is now on such a basis as
warrants planning for ^{a few} more students.

The enrollment has been 28 of whom 14 are now
in attendance. Of these 3 are supported entirely,
6 partially and 5 furnish their entire support.

During the year there died one of the boys
who had been longest in the school. He was
a member of the Church and we believe has
joined several others who but for the school
would not have known the way of life.

Several of the older boys have left to engage
in trade or other occupations and we trust are
carrying in their hearts and lives the results
of their Christian instruction.

I take great pleasure in recommending that
the school be placed entirely in the hands
of Mr. & Mrs. Miller who will have my earnest
prayer for continued success in this work so
full of promise. It has been a pleasure

to work and learn with them. In this school which for three years has filled a large place in my thoughts and which has helped me so much to gain an insight into Korean life.

The problems connected with school work have been many, very difficult, and at times most vexatious. They are not all solved yet, but I believe the work done in the school, imperfect as it has necessarily been, has not been in vain and I am deeply thankful for the opportunity which has been given to me to have a share in this important work.

Report of Work in Pyeng An Province.Pyeng Yang - Eui Ju - Kou Syeng.Oct. 1893C. A. Moffett.

In accordance with the Appointment of the last Annual Meeting Messrs Lee & Swallen and I started in March to "open and occupy Pyeng Yang city."

A detailed report of that visit and its results has already been made known to the Mission and sent to the Board. Briefly I may now state this. — After a few days stay in an inn our helper Han secured a house and fields on elevated ground well situated for our purposes.

The M. E. Brethren who had anticipated our entrance had one week before secured two houses inside the city. While our negotiations were in progress the M. E. brethren left and upon their request we occupied one of their houses for a few days.

This unfortunate move identified us not only with houses which had erroneously been purchased by "foreigners" and over which trouble had already arisen, but also with native agents for whose actions we were in no way responsible and over whom we had no authority — also with property upon which we had no claim.

The trouble which arose resulting in the imprisonment of the former owners of the M. E. houses and an order for the reversal of the transaction was altogether in connection with that property for which we were totally irresponsible. In order to save the Koreans from punishment and at the request of the M. E. helper in whose name the property was held and at the advice of our Evangelist,

We left the house and continued on our journey towards Eniger.

During this trouble it became known that Hau was connected with us and he was then ordered to return the deeds of his house, the purchase of which had been completed. This was done and we received back all the money which had been paid, as the price of the house.

In reference to our transaction I wish to state very clearly, - in view of a communication from the Board and certain newspaper items, - that in no respect did we or Mr. Saw or Mr. Hau (the only ones for whose acts we were in any way responsible) violate either law or treaty, nor was there the slightest deception practiced. We did not state publicly what were our plans and purposes nor was there any reason to do so. The transaction on our part was a bona fide purchase of property by a Korean, according to Korean law. We had furnished the money and when the house was returned at the order of a Korean official, Hau returned the price of the house. The transaction entailed upon us the loss of \$18.31 (silver) the expenses connected with its purchase.

Concerning our plans I wish to make clear that there was nothing to which official or moral objection can be taken. We knew we had no right to purchase property in our own names and no right to reside in the interior. We purposed to have Han secure a place healthful and adapted to our work here by devious and indirect means we might gain the good will of the people. We hoped in time to allay all suspicions of officials and people and to so gain their good will by our Christian work for their welfare that they would

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Grant us as a privilege what we could not claim as a right, viz; the privilege of living permanently among them.

The first vessel did not in the least change our purpose and in May I made a second visit staying there 12 days in an inn. Seeing Hain's immediate presence with his family a necessity in carrying out our plan he finished a small house and removed his family from Eui Ju to occupy it. This transaction completed and the hot weather rendering further stay in that inn inadvisable I returned to Seoul and to problems connected with the school.

After a short rest in Pusan this summer - greatly needed after the arduous travelling of the spring - I made a third visit to P'yong Yang the 1st of September. I then attempted to perfect arrangements for securing a larger house part of which could be occupied by Han and part by myself through the coming winter. In this house which Han now occupies and where I stayed during this visit we are to give the price of the small house costing \$153.38 and some \$250.00. The negotiations are not completed as the deeds are in the hands of a third party who holds a mortgage on the house however should this fail I hold the deeds of an adjoining house as security for the sum advanced and this house will become Hain's and will be available for occupancy this winter should he not secure the more desirable one. I expect to return after the annual meeting and spend the winter there, going to Eui Ju in the spring, and as an alternate until it seems best to purchase a more desirable and more healthy location, which shall become permanent headquarters of the P'yong Yang station - when according to our

original plan, he has the privilege of residence
there.

Now I turn with great pleasure from this
business statement to an account of Evangelistic
work. It is with exceedingly great joy that I have
begun to witness the appearance of the first-fruits
along the main road where for three years or more
books have been sold and the Gospel preached
in almost every town and village. Much more numer-
ous now are the really interested not merely curious
inquirers and many are the acquaintances who greet
me with evident pleasure. One old man at Kien
P'hyen has certainly been born again and is
ready to be received into the church on my next
visit. He has become a marked man in the
village because he has given up all demon worship,
prays only to God, and constantly studies and teaches
the Jesus doctrine. They say he is "mad" but
it is a madness which fills him with joy and
peace in believing. I look for such a case here
and there along this road, preciously to the full
harvest which is as sure as all the promises
of God.

In P'ying Wang something has been done in the
way of seed sowing. Books have
been distributed and are being read, prayer tables
have been given to groups of men in and around
the city and a goodly number of Nicodemus like men
have sought me privately. I have since his arrival
has had a Sabbath service every week attended by
but a few and he has a class of 5 inquirers
meeting regularly for instruction. He is most zealous in
seizing every opportunity to make the Gospel known and
has visited a number of villages, altho his work in
this line has been restricted because of poverty and

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household affairs demanding his presence in the city.
He is continuing his studies under my direction and
is ready to be examined on the Gospel of Matthew.

Eui Ju —

During to the demands made upon my
time by affairs in Pyeng Yang and to Mr. Lee's sickness
my contemplated spring trip to Eui Ju and further north
was prevented. In September after a short stay in
Pyeng Yang I proceeded to Eui Ju where I spent 8
days. There are some very hopeful features in
our work here. After repeated efforts to lead our
people here to assemble for worship on the Lord's Day
I think I can now report a manifest improvement
while to one of the members has been committed the
responsibility of conducting a Sunday school which is
organized. It was my privilege to hold several
services, to meet and instruct a number of inquirers, to
inaugurate the instruction of the children, to hold a
special service for women which was well attended
and which called forth the request for more such
services, — and it was also my joy to baptize an
old man of 73 who has been under instruction for
two years. He has been one of the few regular
worshippers who observe the Sabbath and have given
up ancestral worship.

I regret much that I have to report the serious
illness of our Evangelist Park whom Consumption seems
to have in its grasp. Nevertheless his illness has
given me much joy. For several months he has been
too weak to do more than lie upon his couch
in the "sarang" and bear witness to all comers
of the power of the Gospel to sustain and comfort
in affliction, but in doing this I believe he is
doing more in his illness than he ever did before
for there is power in his witness bearing.

It was intense joy to find that this illness has

brought to him growth in grace, leading him to
greater faith, greater love & gratitude and a more
earnest desire to use what strength he had in
proclaiming to others the joy & peace of faith in
Christ. If it is the Lord's will to spare him as I
trust that we may, Paik will be a far more
consecrated and hence a more useful man.

The best is yet to come, and the report of work in
Tou Kyung gives me most pleasure. It shows
of no place in all Korea where
the gospel has been as well and
fully proclaimed as in the village round about
Sai Chang market town and young Kim has next
to our evangelist Saw been most faithful in
proclaiming the gospel. Returning from Suifu on 28
arrived in this place one afternoon, and until
midnight was engaged in explaining the plan of
salvation to eager inquirers who had come in
from the village to meet me and to hear the
central truths of the doctrine. All the next day
was spent in the same way - the work culminating
in two services at night - one for women and one
for men. I preached to 30 or 40 women - probably
"all in the place" and as I questioned them and
explained to them the truth of God and His love in
Christ I was rejoiced to find that many of them
were praying to the living & true God only, that their
children, boys & girls had learned to pray and to fear
God and were eager to be instructed in singing.
At the service for men I examined and baptized
3 men who had been under instruction, and 2
years. One is a farmer from another town who
asks for more books with which to teach his
family and neighbors; one is a school teacher in
another village who has been teaching the scriptures
to his pupils and to others; while the third is
the village school teacher who teaches the scriptures

in his circle has the Sabbath worship in his school-room and who asks for other Christian text-books.

I had delightful Christian fellowship and converse with the old man Kim and these men and left them feeling glad at heart over the prospect. Young Kim is to continue his work in these villages extend his work into still other villages with me for a class in Eui Yu next spring and as at present continue his studies in New Testament Chinese and in Biblical Theology.

To revert to Pyeong Yang. I think I am ready to say that while we have not "opened" it I am "occupying" it and am ready to ask that the Appropriations for work in that station for 1897-98 be made separable with a view to settling it aside as a separate station next May. I wish very much to emphasize a proposal to the Board to send a man to Peongan for work in Pyeong An Province. A man adapted to an outdoor life, hard working, a man with a good education, personal magnetism and that ability to adjust himself to circumstances; a man who can leave his family in Seoul, while he is absent for 3 or 4 months, and return home until such time as he wishes to well to take his family to the interior, above all a man of faith and hope. Such a man can find a field for work in which he will be more than happy and that he will reap a harvest of souls to give encouragement.

Seoul, Oct, 1893

Report of the Committee on Narrative.

One memorandum has been regularly proposed & as regularly given up by the Mission at our Annual Meetings this far. Said memorandum being, What are the duties of the Committee on Narrative. I would propose as a tentative answer that we let the Com. on Narrative stand this year for a Chronicler of Events in the Mission.

If it be true that the happiest lives are the lives least ^{eventful} ~~eventful~~ our friends at Gensan must have had a very happy time this year, for that Station has filed no report on Narrative with me. However we all know that the record of Bro. Gale is that of a year of hard study & diligent literary work.

The narrative of the Fusan Station is as follows: We were organized into a separate station at the beginning of the year with the following Officers, Pres. Dr. Hugh Brown, Sec. Mrs. W.M. Baird.

Two native helpers & one teacher arrived in the latter part of March, Saw Kiung Jo as evangelist & temporary helper for Mr. Baird, Ko Hak Yun as permanent helper to Dr. Brown, accompanied with his family, & An Sopang as teacher. Mr. Baird made a country trip northward 175 miles to Sang Ju with his helper Saw Sopang, starting Apr. 14, & returning May 20.

Dr. O.R. Aison and family arrived in Korea July 18th, & stayed temporarily at the house of Mr. & Mrs. Baird.

Nancy Rose Baird, aged one year & one month, together with Douglas Aison were baptized Sun. Aug. 6th by Rev. S.A. Moffett & Rev. W.M. Baird.

On account of prolonged illhealth Dr. Brown was medically urged to take a sanitary trip to Vladivostock, which he did, being absent about 4 weeks, & returned much improved.

We were refreshed by a visit of one month from Mr. Moffett, who returned Aug. 15.

Saw Sonang returned to his home about the middle of July.

Land for a dispensary was purchased at Korean Pusan, July 1st. The dispensary contract was made & building operations were begun the latter part of August. The second Mission ~~building~~ dwelling house in Pusan was completed under supervision of Dr. Brown about Sept. 25th according to contract. ~~Mr.~~ The entire station leave to attend the Annual Meeting held in Seoul, Oct. 17th, Mr. Baird going overland, the others by steam-boat.

We come now to the events of the Seoul Station. Arrivals on the field. We have been gladdened by the presence once more among us of Dr. Underwood, who arrived on the field May 9th, in company with his wife & his young son Horace Jr.

Mention has already been made of the arrival in Pusan of Dr. O.R. Avison, with his wife & three children, July 18th. About the 1st of Sept. we Seoul people received them into our number & our hearts. Births. We have also welcomed the following little Missionaries: Douglas Bray Avison, born in Pusan, July 23rd. John Tly Moore, born in Seoul Aug. 2th; & Olivette Ro-Anna Swallen, born in the same city two days later, Aug. 10th.

Itinerating trips. About the 1st of March a band consisting of Brothers Moffett, Lee & Swallen, shot-gun in hand, in martial array, started for the taking of the city of Pyeng Yang. They evidently met a Tartar in the Governor of the place, for they returned straggling in one from one direction, another from another, & still a third never returned at all, or to be ~~strictly~~ strictly accurate, did not return until the time of the Annual Meeting. However it is but just to say that they were only defeated not vanquished.

Mr. Swallen on his way back from Pyeng Yang spent some time in Whang Hai Do, the province assigned to him for work.

Although the first effort to enter Pyeng Yang failed, the attempt to do so has by no means been given up. Mr. Moffett in company with Mr. Tate of the Southern Mission made a second trip to Pyeng Yang in May. At this time a small house was bought for his helper Mr. Han. And still a third trip was made by Mr. Moffett in Sept. On his second & third trips no trouble whatever was experienced. His report of evangelistic work in the north was encouraging. Mr. Swallen visited Whang Hai Do with a second trip just before the Annual Meeting. A fall trip was also taken by Mr. Gifford to his Ansan district.

New work. Buildings have been bought with private funds, one by Dr. Underwood, & Mr. Gifford, one within & the other outside the South Gate of the City upon the main thoroughfare leading to the south, with the view to their use as sarangs for preaching.

Meetings have been opened during the year at Kon-dong-kol by Mr. Moore & by Dr. Underwood at his South Gate place, which are reported as having been interesting & well attended by transient audiences. The dispensary for women at Kwan-mo-kol was handed over to Mrs. Underwood upon her arrival in the field. Two new Sunday Schools were opened during the year, & work among the young men & women. Dr. Underwood in addition to his other duties has been able to do considerable literary work.

Very few churches have been opened during the year, but the year has been the year of the mission work by the new missionaries & the old ones alike. The work of the street & neighborhood workers is the most successful. The work of the women is also very successful. The work of the young men & women is also very successful. The work of the street & neighborhood workers is the most successful.

Respectfully submitted

H. B. ...

Seoul, Korea

Nov. 2, 1893

H.G. Underwood

To the Board of Foreign Missions;-

The Korea mission of the Presbyterian Church near the close of its annual meeting just adjourned, brought in a ruling that was passed almost without discussion, which I believe to be injurious to the mission, and the welfare of the work and to which I now desire to formally enter my protest and my appeal to the Board

And just here I would ask of the board in order to fully understand the status of affairs that they would refer to my letter to Dr Ellinwood on this subject because only in the light of these facts can the action of the mission and this appeal be fairly viewed.

It is essential on the Foreign field, if we would have union in our work, that we make mutual concessions to the wishes of each other and that we draw up rules and by-laws for our guidance. But as the late lamented Dr Mitchel told us when here, they must be such rules as will determine the general policy of a mission, not such as will interfere with the individual liberty of each as to detail, or as would hamper us in our work. As has been well said "we need red tape but only so much as will bind together, not what will hamper or hinder. The mission in Korea is young, as you know, and, in its zeal for the work and desire for union, has been of late years, in my judgement, multiplying red tape so that in many instances the valuable time of sometimes all the members of a station, is taken up in trying to undo the snarls instead of direct work for Christ which might otherwise be done. It is, I believe, this same tendency which led the mission at its last meeting to pass the rule objected to.

It was brought up, I objected to it as unconstitutional and too far reaching, and expected to hear some reasons for its adoption. None were given, the vote was about to be taken and I at once rose stating again that it was unconstitutional and that if passed I could not abide by it. This called forth a reprimand from the young chairman for "attempting to influence the vote". The motion was put, the recommendation was adopted, and it became a law, "that all publications for general use must be referred to the Editorial Committee before printing" whether Mission publications or not. I at once gave notice of appeal.

First: - I appeal from the rule as it stands, as it goes altogether too far. "All publications for general use" certainly would include nearly everything. But the mission appointed a Committee of five to explain to me the meaning of the clause. It does not appear to me such an intricate clause that it ought to need explanation, and the first ground of appeal that I would make, is that on the confession of the Committee of five of the mission, the rule does not express the intent of the mission. True the committee themselves were not of one mind as to the meaning of the rule. As many as three different interpretations were offered and a rule that does not express the will of the mission, and which allows of three different interpretations ought not to stand. The whole difficulty is that the rule was made to affect a particular instance, namely the hymn-book referred to above, and they tried to make it general.

There are special Com.[mittee]s for the publications of the Tract and Bible societies, and our mission has representation on these com's, but the present rule as it stands would require that all the work of the members of our mission must first be referred to this Presbyterian Editorial

Com[mittee]. But the Editorial Com. of the Presbyterian Mission can only have jurisdiction over the publications of the Mission.

Secondly: The Committee tell me that I have mis-understood the intent of the mission. It was a little hard to gather what their intent was as three different ideas were expressed but putting them all together, the Committee's understanding of the words "for general use" was "such books as from their very nature they would be forced to use" or "such books as would come into general use in services". As far as I could gather, in the opinion of the Committee the above construction covered the intention of the mission. Even then, I claim, that it goes too far, and that its adoption will very materially hinder the work and delay the spread of the Gospel in Korea. Certainly the Bible would be a book that from its "very nature", they would "be forced to use", such a book as would certainly "come into general use in the services," and this rule AS INTERPRETED BY THE COMMITTEE --would necessitate the handing over of the books of the Bible to the Editorial Com. of the Presbyterian mission. But the matter of the publication of the Bible is in the hand of the Korean Permanent Bible Com. and the Bible Societies; and a change from this the Mission never intended. I do not pretend to say they did, but according to their interpretation, if we eliminate the books that they did not intend, we are forced to conclude that it was intended to cover but one book, and to compel me to stop the publication of the hymn-book which was in the press, and which I was bound in honor to publish as soon as possible, as the Methodist mission had stopped the work of their Com. on the hymn book because they knew that mine was in the Press. Our mission made no objection to the doctrinal or literary style of the hymns but simply complained that in them I had refrained from using certain terms for God, which they were using. The proper term for God is still a mooted question. I could not use the term "Hananim" (which all acknowledge to mean honorable heavens literally) so I refrained from using their terms, and also refrained from using the term that I believe to be the true term for God, because I knew that some did not agree with me. It must be remembered that I had not used a single term they could object to but only such as had been accepted and used by all. True it was said that there were other material alterations in the hymns but when I returned to Korea I found the Koreans singing:

"Jesus loves me this I know Oh Bible please say so
Little ones to him belong, Jesus will buy the blood (acus)"

or, in

"Nearer my God to thee", a typographical error had crept in and changed the first verse so that it read

E'en though it be a cross that I hear".

I corrected these and similar mistakes and it should be born[e] in mind that the bulk of the hymns in which the terms for God were changed and words like Jehovah, Lord, Almighty etc substituted, were my own translations. I held that the rule even as construed by the Com. Interferes with the individual liberty of every missionary on the field along the line of the details of his work; as the Board Manual says (sec 33) "the work of individual missionaries is IN GENERAL to be under the direction of the Mission but the mission cannot stoop to direct the minute details of his work. "Literary work (sec 35) should be undertaken only with the consent or by the appointment of the mission". As the mission appointed me to Lit. Work before I went home, I went on with it when I came back. I have not neglected any of the mission work for the hymn-book but despite the fact that I have house-building on my hands I have been enabled to do more evangelistic work since my return, than any other member of the mission. I do not say this as of any credit to myself, it was simply because I could not help it for God has given me a woe is me if I preach not the

Gospel and he has added to me a constitution and frame that is able to endure much. Through most of the time that I was working on the hymns I conducted 17 Gospel services a week despite the fact that the thermometer ranged from 90 to 100. Brethren I do not say this in the way of boasting but simply to prove that I have abided by the manual of the Board and the Standing rules of the Mission.

The new rule adopted, from which I appeal, becomes (in the opinion of Mr. Moffett, chairman of the mission and of the Com[mittee]. to confer with me) practically an amendment to the standing rules; but in the opinion of Mr. Baird, a member of the Com., it is simply an interpretation of the Board's Manual and of the Standing rules of the Mission. I appeal from it as an interpretation, because it goes further than either Manual or Standing rules; I appeal from it as an amendment because it is an additional piece of red tape that would hamper and hinder the missionary, because also it is unnecessary and because still further it goes beyond the powers of the mission, interfering with a man's natural rights. When the Com. were urging me not to appeal Mr. Moffett stated that it was a rule passed by the mission this year, that it was practically only for one year and that it could be abrogated at the next annual meeting. My reply was that whether for one or two years or for all time, if it were exceeding the powers of the mission it ought not to stand. I can see how at times confusion might be avoided by notifying the Editorial Com. of the probable publication of works for general use but to say that all publications for general use MUST be referred to the Editorial Com. before printing is exceeding the powers of the Mission. In the case for which this rule was made, had proper methods been used there was no need for confusion. I renewed the work on my hymn-book at Mr. Moffett's suggestion; with his concurrence because of the need of something at once and because as he stated, committees generally delay matters, I pushed the work through without consulting as to details the Methodist member of the Committee who had been appointed with Mr. Moffett to prepare a hymn-book. I made no secret of the changes instituted, I had copies written off at my own expense for any who wanted them and not one word was said to me personally, not one objection was mentioned until after the matter had been talked over among the rest of the missionaries by one or two, & the hymn-book which was not a Presbyterian book, which was not a mission affair, was ordered to be referred to the Editorial Com. of the Mission, and the present rule brought in to meet the case and to stop its publication.

I object to this rule in its intent, secondly, because oft-times it would very materially retard and delay work that should be pushed through. One member of the Com., Mr. Gale, is in Gensan, a long way off and without good communications; and on the examining Com. of the tract Soc. he is spoken of as notoriously slow. The second member of the Com. is Mr. Moffett who is now to be in Ping Yang, and the third member is Mrs. Gifford, who in matters of the language works very slowly. I as Sec. of the tract Soc.[iety] have known small tracts to spend more than six months between Mrs. Gifford and Mr. Gale.

I object to the rule in the third place because it is unnecessary. The rules as today existing in the Manual of the Board and in the Standing rules of the mission, thoroughly cover all that is needed in the line of safeguards in the matter of the publications of the mission.

The Com.[mittee] that conferred with me state that this rule is only on a par with all the other rules of the mission. However, it seems to me to differ most essentially in that it comes down to directing the details of a man's work, while all the other rules are simply general and

determine the mission policy.

In the matter of appointments to work, the employment of helpers, the conducting of schools, the taking of tours, etc. the mission have laid down rules but they do not decide the details. A man is appointed to take charge of certain chapel services but the details of that work must be left to him and so too in all work.

It is urged that if you sustain this appeal you will nullify the authority of the mission. I cannot see it in this light. Has the mission all power, are there not some limits which it cannot pass, and when it tries to direct all the details with regard to each individual missionary and lays down the "must" with reference to all his work I hold that they go too far and therefore I appeal to you.

Yours in the Work,

H.G. Underwood

Pyeong Yang Korea

Nov 24 1893

My Dear Gifford:

Arrived all O.K. on Wednesday and the machine is set up and in running order. The stove + Kum Toli are treasures and I am getting along swimmingly that is - so far as is possible under the circumstances. These Korean rooms are pretty hard to heat - when the door you have opened 100 times a day - opens up all outdoors for you. However by packing up windows + cracks - shutting off half the room by a curtain of muslin and by burning plenty of wood - think the prospects are good for a comfortable winter.

I think I was only about 25 or more requests to make 'g'

here they go.

✓ 1. Sent by Major from Ho Yang a note & tract which may or may not have reached you. In case it did not please get at Sterns a 35¢ (or thereabouts) boys pocket knife and send with my Dec. load through Dr Vinton.

+ 2. Of the tracts which Hulbert turns over to you \$20 in all please give ~~over~~ to the Tract Soc. Examining Com - that they may examine & pass on it. Send 600 of them to Baird and the balance to me through Vinton. Take out however a few for you, the ladies at School, Miller & to use if you so wish. It is a fine tract - the best we have & think to put first into anyone's hands.

3. If the Chemels shoemaker present a bill for \$5.00 for a new pair and \$--- for repairs on an old pair of shoes - please pay him

4 - As requested the last of Nov. please give Kur Toli's brother 5000 cash and when Vinton asks for it to give him whatever he needs for sending my loads to me - and for any other expense he may be put to in reference to my affairs.

✓ 5. I sent this morning an order for \$5000 cash - \$25.00 or more and will probably send another soon for 10000 about \$30.00. ^(later - send today) _{Order No 2} Should I send in orders which reach you before I can send by Courier a Check on Bank to cover same - please do not refuse to pay them but make a desperate effort to raise the amount. I will try however to anti-~~cipate~~ all orders

✓ 6. I enclose check for \$50.00 which however you will not be able to cash until ^{amount of} my Nov. Order is deposited in Bank.

✓ 7. The old Session gave me ~~papers~~ of Session in this Section & ...

Will you ask the new Session
to extend to me the same privilege
if they so see fit.

8. You probably remember that last
Christmas when the Native Church
elected Saw & Hong as Teachers, deacons
(if you call it so), I was for one
year only they were elected. I call
your attention to it that the new
Session may take what step they
see fit.

9. When Underwood's Song Book appears
please send me a copy by the
first load Winter sends me.
Also kindly send me 5 copies each
of any new tract issued by anyone
publicly - privately or otherwise.

If I can drum up some more commissions
for you will add them in a post-script.
In advance accept my sincere thanks.

Sincerely Yours

J. H. [unclear]

enclosed is
another check for
\$50

Pyeong Yang Korea
Dec. 14. 1893.

My Dear Gifford:

Thanks for
your kindness and also for
your note concerning things
in general & particular. I do
not exactly understand Moore.
He seems to have two streaks
in him of opposite kind. I tell
you a man's first two years
are trying over and call out
all the meanness there is in
him. After that I think he
begins to long for a right
spirit - especially so the more
he gets into death world for
Korean souls.

Don't be at all discouraged over
the "Training Class" for the
re-adjustment of things with
4 stations instead of 1 the parents
often necessarily suffer in many

respects in a short while.
With a little more country
work on the part of all in
Seoul - I doubt not you
will soon have more wanting
to come than you can accom-
modate. Steady earnest
work on what the Lord sends
us always results in good
and in an enlargement of
opportunities.

I shall not attempt to have
a Class here this winter.

The time is not ripe for it -
as I want first to do some
preliminary seed-sowing and
instruction of some men here
in the city who are hopeful
cases. Had 10 at prayer meeting
last night and a few more
at Church service last Sunday.
I begin to feel as tho' this

were headquarters. Han &
I go off tomorrow for a
little tramp to neighboring
villages. Had a nice snow
last night - weather cold
and roads will be good.

Have enjoyed seeing Dr Hall
here & got my hair cut by
him. Hall is a fine man -
certainly - and of course I
was not surprised in talking
with him to find out that
he is a Scotch-Irishman from
Presbyterian stock.

Am kept pretty busy every
day - talking with people and
except in early mornings
have little time to myself.
As I write this three men
sit in front watching my
movements - and so it is every
day. Just how much of this

kind of life I can stand
I don't know but the
Lord gives grace for whatever
he leads us into.

Printon gave me a sort
of a resume of the Board's
letter. Give me your ideas
of things as they come out.
What is the Mission to suggest
as to Printon's work beyond its
acting of the Oct. meeting?

Have written another order
No 3 - for 1000.00 Seal Cash,
which will reach you in time.
Think you have more than
enough on hand to meet
it.

My kindest regards to Mrs. Gifford
and wishes that you may all
have a most Merry Christmas.

Sincerely Yours
Samuel A. Gifford.

Pyeng Yang
Korea

Dec. 28, 1893.

My Dear Gifford:

First of all I
want to thank you & Mr. Gifford
for giving me a share of
"Santa Claus" on Christmas
day for I opened the package
you had given me with pleasure
only equalled by some of my
childhood Christmas days. It
did seem rather queer to be
spending the day as this one
was spent, but by making it
a bright day for Hain's two little
ones, romping & playing with them
I managed to get considerable
Christmas Cheer out of the day.
A. D. B. I think it was I
sent for another check for \$50.00

which with 6000. sent last
which he is to pay me to you
will probably enable you to
pay the last order for 20000
Cash which I sent a few days
ago.

Will probably not send another
order until near the middle or
last of January before going to Suri
ju, and will send another check
soon.

Was glad to hear of the Training
Class and your South Gate work.
If we preach & teach recruits are
bound to come - tho' I don't
agree with the 'Independent'
remarks on Dr. Pierce's position.
One of the Courts here is
still having a hard time - and
only saved himself from a beating
the other day by setting up the
Kombaya (and I think also some) to

Poor fellow he does
not know just what to do and
needs help very much. I know
the Lord will help him if he will
only look to Him for help and to
this end I expect & pray.
Had a good prayer meeting last night,
a dozen men were in - most of
them regular attendants.

Please get a copy in English of
the rules which the Native Council
adopted for those entering the
Church and send to me with
the next load. You had the
official copy.

Kindly let me know about my
Checks for Nov. & Dec orders. I
suppose they were sent to you and
have been deposited with bank.
I can then figure my account
with certainty.
Engaged a teacher today for
the school and am going to

do a little literary work. It
so far been so busy talking to
inquiries that little study has
been done. However I am
always glad to drop the study
for Evangelistic work - but think I
can make good use of a teacher
in doing some literary work and
in raising some - ~~clearly~~

Your work is in constant
remembrance as I feel sure
mine is with you before the
throne. All is in vain without
that.

Send me another letter of general
greetings when the Jan'y Good Comes.
Kindest regards to Mrs. Gifford.
Sincerely Yours

W. A. Wafford

Jan'y 1. 94. - Happy New Year with every blessing.
Enclosed a check for \$100.00. ^{Place to my credit} ~~Please do not~~
~~cash until my January order is paid unless you~~
~~are in enough cash.~~ ^{See}

Pyeng Yang, Korea
Dec. 14, 1893

(D.L. Gifford)

My Dear Gifford:

Thanks for your kindness and also for your note concerning things in general and particular. I do not exactly understand Moore. He seems to have two streaks in him of opposite kind. I tell you a man's first two years are trying ones and call out all the meanness there is in him. After that I think he begins to long for a right spirit - especially so the more he gets into direct work for Korean souls.

Don't be at all discouraged over the "Training Class". In the readjustment of things with 4 stations instead of 1, the parent station necessarily suffers in many respects for a short while. With a little more country work on the part of all in Seoul - I doubt not you will soon have more wanting to come than you can accomodate. Steady earnest work on what the Lord sends us always results in good and in an enlargement of opportunities.

I shall not attempt to have a class here this winter. The time is not ripe for it - as I want first to do some preliminary seed-sowing and instructing of some men here in the city who are hopeful cases. Had 10 at prayer meeting last night and a few more at Church service last Sunday. I begin to feel as tho this were headquarters. Han & I go off tomorrow for a little tramp to neighboring villages. Had a nice snow last night - weather cold and roads will be good. Have enjoyed seeing Dr. Hall here & got my hair cut by him. Hall is a fine man - certainly - and of course I was not surprised in talking with him to find out that he is a Scotch Irishman from Presbyterian stock.

Am kept pretty busy every day - talking with people and except in early mornings can have little time to myself. As I write this three men sit in front watching my movements - and so it is every day. Just how much of this kind of life I can stand I don't know but the Lord gives grace for whatever he leads us into.

Vinton gave me a sort of a resume of the Board's letter. Give me your ideas of things as they come out. What is the Mission to suggest as to Vinton's work beyond its action of the Oct. Meeting?

Have written another order, No. 3 - for 1000.00 Seoul Cash, which will reach you in time. Think you have more than enough on hand to meet it.

My kindest regards to Mrs. Gifford and wishes that you may all have a most Merry Christmas.

Sincerely yours, Samuel A. Moffett.

Pyongyang, Korea

Dec. 14, 1893

S.A. Moffett

(Excerpts of a letter from Moffett to the mission treasurer, D.L. Gifford)

Have enjoyed seeing Dr. Hall here and got my hair cut by him. Hall is a fine man certainly -- and of course I was not surprised, in talking with him, to find out that he is a Scotch-Irishman from Presbyterian stock.

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett papers)

Pyongyang, Korea

Dec. 28, '93

S.A. Moffett

(Excerpts from a letter of Moffett to the mission treasurer, D.L. Gifford)

His first Christmas in Pyongyang. He thanks the Giffords for presents and says, "It did seem rather queer to be spending the day as this one was spent but by making it a bright day for Han's [his helper Han Sok Chin] two little ones, romping and playing with them, I managed to get considerable cheer out of the day. One of our converts saved himself from a beating by setting up kuksu (vermicelli) to the crowd. Good prayer meeting last night, a dozen men in - mostly regular attendants."

(These excerpts from notes entitled *Dawn in Korea* by F.S. Miller, in the Samuel Hugh Moffett collection of S.A. Moffett papers}

1893 (?)

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S.A. Moffett, 1892 (?)

Notes in Moffett's hand, marked "Names of Christians etc in Hpyeng Yang", undated

Pyeng Yang

Kim Syen Tyel (28) (Certif) B.

Kim Sa Tjyet (29). "

Eun Wha

Chai Kyeng Moun (M.E.)

Han Syek Ha (49) Sam Syou Ham Keung Do 1 year ago

Hyen Tji Gon. (43) Eui Tjyou Yi In Wha

Pak Chei Won (32)

Chang Chin Queki, Appenzeller local preacher

Kang Heui Su (26)

Pak Tai Hyen - ex-colporteur

Neung Syou

Chan Yon (Eupnai)

Pak Kap Yel (73) (was a Roman Cath)

Cho Pyeng Taik

Yun

Pak

Kim Sek In

Kim Sek Ho

Chang Yon (City)

Paik Won Pil (26)

Choe Ho Yuen (29)

Kwack Won Sek (29)

An Han Po (21)

Kim Sim Ha (24)

Kim Chi Kaing (34)

Kim Yeng Ho (32)

An Chei Kyeng

An Syeng Yul

Ko Hang Yun

Kim Sang Ha

(over)

Songdo

Pak Chi Yank (45)
Paik Nam Kyu (49)
En Hak Son (53)
Kim Chun Sok (77)
Yang Sok Kyu
Chang Chum Chi
Pak Kyeng Yang (30)
Paik Sok Bong (22)
Han Yeng Ho (26)
Kim Kyeng Sik (23)
Soh Myeng Sok (42)
Pak Chong Ok (34)
Ko Cha Semy (37)
So Ha Kyeng (22)
Im Tong Chyen (20)
Yi Kui Won
Han Yung Oki
O Yong Soon
Yi Ill Tai

Aus'd Jan 9. '94.

Letter 12/14/93

Rev. D. L. Gifford

Seoul,

Korea

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(Remainder too hard to read
but ends in a prayerful hope that there will
not be a strife in the mission, but a
blessing upon the work, etc.

Dec. 22nd

3.

My dear Mr. Moffatt:-

I have received two letters from Dr. Underwood which are of the
nature
 nature of a protest against the action of the Mission respecting
 his hymn book. We have done nothing about the matter because we
 have heard nothing from the Mission, and I have wondered that
 nothing has been said in any letter. In fact we have received
 almost no letters for many weeks. Will you write me from the
 standpoint of the Mission in regard to the matter of the terms ^{used} used
 for the name God. Is the matter of such importance as to warrant a
breach
 breach in the Mission? I am anxious not only for the peace of the
 Mission on its own account, but on account of Mr. Underwood of
 Brooklyn who is now carrying the support of five missionaries in
 Korea. It would ^{seem} seem undesirable to alienate such a friend of the
cause
 cause unless there is great reason for it. Of course in any mat-
 ter of *principle* principle there is only one course to pursue, that is if it
 is of *first importance* first importance, but the New Testament teaches us forbear-
 ance, and even the heathen classics of China indicate the doctrine
 that an superior man will never be influenced or turned aside by

But I do not prejudge the case. I have sent
 a man to this country, to come and give us the
 point of view. We have received the

... forbearance and even the heathen classics of China inculcate the doctrine that the superior man will never be influenced or turned aside by little things. But I do not prejudge the case. I have sent for Mr. Lee, who is now in this country, to come and give us the missionary point of view. We have received the reports of the Committee but I wish that some general report might be prepared by somebody as is done in the Canton Mission.

New York, New York

December 22, 1893

Frank Field Ellinwood

My dear Mr. Moffett:-

I have received two letters from Dr. Underwood which are of the nature of a protest against the action of the Mission respecting his hymn book. We have done nothing about the matter because we have heard nothing from the Mission, and I have wondered that nothing has been said in any letter. In fact we have received almost no letters for many weeks. Will you write me from the standpoint of the Mission in regard to the matter of the terms used for the name God. Is the matter of such importance as to warrant a breach in the mission? I am anxious not only for the peace of the mission on its own account, but on account of Mr. Underwood of Brooklyn who is now carrying the support of five missionaries in Korea. It would seem undesirable to alienate such a friend of the cause unless there is great reason for it. Of course in any matter of principle there is only one course to pursue, that is if it is of first importance, but the New Testament teaches us forbearance and even the heathen classics of China inculcate the doctrine that the superior man will never be influenced or turned aside by little things. But I do not prejudge the case. I have sent for Mr. [Graham] Lee, who is now in this country, to come and give us the facts from the missionary point of view. We have received the reports of the Committees but I wish that some general report might be prepared by somebody as is done in the Canton Mission. [remainder too hard to read on microfilm but ends in a prayerful hope that there will not be great strife in the mission which might preclude a blessing upon the work, etc.]

(Presbyterian Historical Society, Philadelphia, PCUSA Board of Foreign Missions, Korea
Correspondence, microfilm reel #224, Vol. 31, part 2, letter #178)

Ans'd. Jan. 9, '94.

12/25/93

Rev. D. L. Gifford

— School

— Home

MISSIONS.

BEGINNING WORK IN KOREA.

A letter to the Young Ladies' Mission Band
of the First Church, Norfolk, Va.

BY REV. W. M. JUNKIN.

Seoul, Korea, October 25, 1893.

My Dear Friends in Norfolk—The subject of this epistle is a recent trip to the South country—our first visit to what we hope to make our Mission centre in Korea, Chlunju (pronounced Chunju), in the Province of Chulla. It was a month's trip, beginning before the middle of September. This gave us about two weeks in Chlunju.

It takes a week's steady travel to make the journey from Seoul, the distance being 500 li (100, or 180 miles). Travel in Korea is about what it was in Abraham's time, and is by pony, by foot, or by cow. I have seen country people travelling on the backs of cows; they, with their brother oxen, being the farm-horses of Korea. But I meant to have staid on my pony. Mr. Tate and I sat for these little beasts, a day or so before starting, in order to be sure that we had good ones. We chose three good ones, and Korean-like, not a one of them came the morning of our start. Three others came,—of the same color, it is true, but only one proved to be a good traveller. We charged them straightly (not the ponies) to come around early, but as we expected them to be late, we were not disappointed. But by nine o'clock, Wednesday, September 13, we were off—Mr. Tate, his teacher, boy (to cook, etc.), three mapoos,* three ponies, and myself.

As always with travellers, we had a box or basket on each side of a pony and our beds on his back between them. When we get tired of walking we sit on these bed clothes as a saddle and ride very comfortably after one gets used to it!

We started in a drizzling rain, which continued (except the drizzling) for about two weeks. Our first day's trip brought us to Suwan (pronounced Soowon), the military fortress which guards the southern approaches to Seoul. A walled city, of course, but having a double gate and tower. Entering one gate, you find yourself in a circular court, passing through which you come to the city wall proper, and the second gate over which is the tower. We spent our first night outside the South-gate.

A Korean Chumak ought to be called a hostelry, and not a hotel. As you enter the gate (rather door) to the courtyard, you see rows of pony stalls on one of both sides. At the far end of the court is the *an pang* ("inner-room" literally). Near the gate as you enter, is the *ma* or *mal-pang*, *mal* being the Korean for horse, and "*pang*" for room. It is so called from the fact that there is a kettle just in front of this room or at the side, in which the pony's beans are cooked, the same fire heating the floor of the room, and usually filling it with smoke. We slept (?) in the *ma-pang*, our first night. I put an interrogation after the word slept, because four of us, teacher and boy, Mr. Tate and I, were in this 8x8 foot room, as was all our baggage. I have never seen a dirtier place—as dirty as a dirt floor could make it. Roasting one's back half the night and being cold the other half. Worse still, it was the headquarters for vermin (*yer haggy*), a very kind. The food here was in keeping with the room, but the price was about the highest paid.

We left by six the next morning, in a pouring rain, which continued all day. A Korean is an interesting spectacle on a rainy day. As he thinks more of his hat than of anything he possesses, he wears a little umbrella hat over it, polished like a clow's. It is made of thick oil paper, and folds up fan-like. His rubber coat is a large sheet of yellow oiled paper which soon becomes saturated, leaving him as pitiable a looking specimen as the chickens in the barn-yard, or the returning picnickers on the day it rained! (I might have left this sentence out, as it invariably rains on picnic days.) Nothing interesting came during the day to me.

Mr. Tate said the others had the monotony broken for them by the spectacle of a man in mid-air, with his feet where his head ought to have been. The gentleman had been left there by one of the numerous tricks of a treacherous Korean pony. Of course he did not remain in that position long, but no bones were broken when I assisted him in get-

*Boys to urge the donkeys along.

ting up, getting his garments clean, and getting on his pony again. I went over this same pony's head on two other occasions during the trip.

At dinner time we were told that it would be impossible to cross the stream a short distance ahead of us, and here I was treated to a familiar trait of Korean character. Mr. Tate had walked ahead as soon as we finished our meal, and so knew nothing of the high stream. As soon as our host announced that we could not cross the ford, the teacher, boy, and three mapoos sat down on the floor and said, "*kooreemyum utterky hagesoo?*" which means, "therefore, what in the world can we do?" There they sat helpless, and they seemed determined to stay sitting, despite my remonstrances that we'd not cross the river until we came to it. The host aroused my suspicions by offering to send our boxes over for a price, so I made the mapoos put on the loads, and we made a start. When we reached the stream, we found it high, to be sure, but by sitting straddle a burly Korean's shoulders, we crossed, with little danger, and no damage to our packs. It then dawned upon the Koreans in our party that the host had deceived them because he wanted a few extra cash.

I do not think I have ever seen as bad roads as we had along this part of the trip. Night overtook us as we were literally wading through the mud between the paddy fields. Several times the mapoos fell down, and one time one rolled into a paddy pond. The rains had washed all the bridges away, and once Mr. Tate's pony, in crossing a stream, lost the narrow road, plunged into deep water, and Mr. Tate went over his head. He came out with nothing worse than a ducking. We lost much time crossing two rivers,—both broad, and one of them swift and dangerous. The water here was so deep that we had both times to disrobe and wade. I don't think I could have crossed, but for the assistance of a Korean who held me by the wrist. As it was, I was twice swept off my feet. I rewarded him when we reached the other side. At the second river, the water was so deep that we had to unload the ponies and send the loads over, one by one, on the shoulders of a tall Korean jicky man and one of the mapoos.

We saw Korean bridge building all along the way. First, logs and sticks are built into a kind of trestle, and then dirt is thrown on until the bridge looks like a part of the road. Of course, oxen and ponies can break through these dirt bridges, but that makes little difference to the builders.

As we journeyed on, day after day, the scenery was beautiful but monotonous. On the right hand, and on the left, running north and south, were parallel ranges of mountains. Between them a broad valley of rice fields, looking much like our wheat fields at home, though the rice, being stiffer, does not wave as beautifully with wind. Add to this numerous streams winding along the valley, crossing and re-crossing, and you will have a true picture of Southern Korea.

On the way down one meets daily hundreds of people going up to Seoul. Bands of coolies carrying loads of bempae cloth, bamboo baskets, etc., for merchants; other bands of scholars going up to be disappointed in getting the *guld*, or *suk*, by passing the examination in Chinese literature. We could have sent notes home every day, only the coolies were too superstitious to take them. I succeeded in starting one to my wife, but it has never reached her. These coolies carry their own rice and cook it in little jars, which they will place, either on two stones, or upon pieces of sod, building a fire of grass underneath.

There are numbers of blind men in Korea, and a frequently recurring figure was a blind man sitting by the wayside begging.

We reached Chlunju, at 12 o'clock, Tuesday, September 19. We approached the city from the west, the only easy approach, as it is surrounded on three sides by mountains. We found a walled town of about 50,000 people, half living within and half without the wall. It has four gates answering to the four points of the compass. A fine stream of clear water encircles it on the south. The property (a straw-roofed house) we own is across the stream outside the wall, and about midway between the South and West gates. As our Korean friend had just moved into this house, he was not prepared to have us with him, so we stayed at a *chumak* just outside the West gate.

This proved to be a miserable place. The chickens roosted right by our heads, outside the room, of course, but near enough to be very annoying. Insects were abundant. Gamblers in the next room frequently made the nights bluish. Our rice was served up by a little shaven-pate, whom they called "*choung*" (priest), on account of his short hair. He was covered with sores, and a most pitiable-looking object. Living thus with Koreans revealed to us the utter depravity of the heathen heart. The

seem to be destitute of all vestiges of shame. Their conversation is simply vile, and the things we are forced to see among them daily, are such as cannot be written. May our merciful God pity their poor lost souls!

Mr. Obiang, our Christian helper, came over to see us, the day we arrived, and told us the people knew we had bought the house he was living in, and they had not made any objection to our coming. We went over to this house almost every day during our stay, and many of the people called on us. We sold a number of books, made known to them the reason we had left our own land and come to theirs. It was with a strange pleasure, perhaps I should say a strange sadness, that we tried as best we could to tell these people about Jesus. I say this because, while it is our great joy to tell them of the Master, one is, nevertheless, almost overwhelmed at the dense ignorance of hundreds of thousands of perishing souls around him. We met only one man on the entire trip who had even so much as heard the name of Jesus. This man was one who had read some of the tracts of the Catholic Church. He was an old man, very intelligent, but ready, I fear, to sell his soul for money. He showed us no little attention while we were in the city, and we left him reading his first copy of the Bible. He came down every day or so to talk with our helper and seemed much interested.

Next door to our house is a Korean school. The teacher, an intelligent young man, also came to learn about the new doctrine. We left him reading the New Testament. The Governor of the city sent us a present of some eggs and chickens, and was very pleasant when we called on him. As the purpose of this visit was to let the people know that we intended to preach in the city, we were glad to see that the Governor made no objection to our being there. He asked us our business, and we told him. While we were stoned several times by mischievous boys (who came to like us better on better acquaintance), the people in general were pleasant enough, and those in our neighborhood asked us to come and live with them. I have no idea, of course, that the devil intends to let us in as easily as this, but we have so far every reason for encouragement with reference to this our first station. Mr. Tate starts back next week for a second visit and will remain until winter.

(To be continued.)

Fusan [Pusan], Korea

Dec. 29, 1893

William M. Baird

Dear Dr. Ellinwood,

In your letter of Oct. 13th to the Mission you express a feeling of disappointment that the Government hospital has not seemed to fulfil the promise of earlier years. The Government hospital is one of the enigmas of Korean mission work. We look to Dr. Avison with much expectation and await the result of what must either prove the death struggle of a lingering experiment or the beginning of a much hoped-for success. But both for Dr. Vinton's sake and for Dr. Avison's sake in case he does not realize all that he hopes, I think this is an opportune time to call your attention to the career of some other institutions' failure of Government enterprises commenced by the Korean government aided by foreigners.

1. You know of the Korean Post Office which was just ready to be opened when the bubble burst and we still have to depend upon the Japanese postal system. 2. Two attempts have been made to start government mints on foreign style. Although thousands of dollars have been squandered, much of it finding its way into the pockets of innumerable officials, yet not a coin is in circulation or probably ever will be from these mints. 3. A Government College was started several years ago with several gentlemanly and efficient foreign teachers. Their number has decreased until only one is left. Though he is held in esteem, as is shown by the rank recently given him, yet at the time of my last information (Nov. 1st) the Royal Korean Government University was closed for lack of funds. It is not supposed that the numerous middlemen between the Royal Treasurer and the foreign teacher are in any more straitened circumstances than usual.

I might write a similar account of the Korean Royal Mulberry farms for silk culture, etc. etc. and close each with "defunct or nearly so". That the Government hospital is not dead is probably due to outside circumstances. The services of the physician has of course been no expense to the government. Dr. Allen enjoyed the first blush of prosperity. I am told that Dr. Heron supplied the medicines for the Hospital from the proceeds of his private practice among the foreign residents. Dr. Vinton has had neither of these advantages. Dr. Avison can probably succeed if anyone can, but it will be no great surprise and no reflection on him if he does not.

I regret that you have had anxiety regarding the Korean work. No doubt a great burden rests upon you in having the care of the churches. We here on the field often feel burdened with solicitude regarding the work here, both that for which we are directly responsible and that for which we are not. Sometimes we feel that we are just in our prime and able to do our best and yet that we are not really doing what we came to do. Often when I feel that I wish I were building the house I realize that I am only clearing away the bushes on the surface in preparation for digging the foundation. I am not sure that anything which I can say will relieve your minds of anxiety, however much I may wish to do so. I should like to be doing a larger work and to be reaping results, but as those things are in God's hands I do not think I have any reason for disappointment or for a change of mind since coming to Korea. A friend wrote me before I came to the field, "There is no boom in missions here. It is a long hard pull, etc." This I have found to be true and knowing it was to be expected from the first, I have worked with that in view. Still it requires a stronger faith than we have at times to work on patiently in expectation of results long

delayed. Koreans are unusually suspicious and slow to accept the truth. I have seen few of them whom I thought were really interested in the Gospel from disinterested motives, though there are a few cases of Christian manhood among them. But I have no doubt of the ultimate outcome, since it is all God's work. The conditions on the field have not materially changed. The government is just as weak, corrupt and contemptible as ever and the poverty and ignorance of the people grows worse rather than better. The antipathy to Christianity and to God does not grow very markedly less. Nevertheless I see grounds for much hope in the preparations which have been made and in the character of most of the new missionaries which you have sent out. I think that both the Mission and the Board should prepare themselves for a "long hard pull" together in the good hope of ultimate success. We should not hope for the impossible or the improbable and then be disappointed if it does not come. The time has not yet come in Korea when we can reasonably hope for such large ingathering as we read of in India and other fields and such as Mr. Ross led us to hope might be gathered in North Korea.

I sincerely hope that both you and we may have cause to rejoice together over substantial progress made in all parts of this land.

With kindest regards to you, I am

Yours most sincerely,

W.M. Baird

Mission Policies:

In 1893, The Council of Missions Holding the Presbyterian Form of Government was organized. The Council of Missions adopted ten mission methods:

1. It is better to work at the conversion of the working classes than that of the higher classes.
2. The conversion of women and the training of Christian girls should be a special aim, since mothers exercise so important an influence over future generations.
3. Much could be effected in Christian education by maintaining elementary schools in country towns, therefore we should aim to qualify young men in our boys' schools and send them out as teachers.
4. Our hope for an educated native ministry lies in the same quarter, and should be constantly kept in view.
5. The Word of God converts where man is without resources: therefore it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible.
6. Every religious literature should be written in Korean language.
7. An aggressive church must be a self-supporting church and we must aim to diminish the proportion of dependents among our membership, and to increase that of self-supporting, and therefore contributing, individuals.
8. The mass of Koreans must be led to Christ by their own fellow-countrymen; therefore we should thoroughly train a few as evangelists, rather than preach to the multitude ourselves.
9. The services of our physicians can be turned to best account when it is possible to keep the same patient long under treatment, either in a hospitable ward or in the patient's home, thus giving opportunity for instructions and example to sink deeply into the mind. Dispensary work is of comparatively little profit.
10. Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, because their experience of compassionate dealing is likely to open a wide door for the evangelist.¹⁴

1918-1953, 1991.

¹⁴Allen D. Clark, *A History of the Church in Korea*, 1971, 114-115.

FIVE MISSIONARY MINUTES

Brief Missionary Material
for Platform Use in the Sunday School
for 52 Sundays in the Year

By ✓

GEORGE H. TRULL

Author of "Missionary Methods for Sunday School Workers."
Editor of "Missionary Studies for the Sunday School,"
First, Second, and Third Series



FIRST SERIES

NEW YORK
Missionary Education Movement of the
United States and Canada

1912

"When I was a little fellow about nine years old, there was a great famine in India. The minister told us in church that there were thousands of people dying over there, and that one dollar would save one person's life. Then I saw pictures in the papers and magazines of people who were starving. They were so thin, like skeletons, and their eyes were sunken. And I wondered how I should feel to have no breakfast, and no dinner, and no supper, and none the next day, nor the next. I thought about my dollar, that would save one life. But I thought I could not spare that dollar. I had worked hard for it, worked in the hayfield, and earned one dollar and fifty-five cents. Oh no, I could not spare a whole dollar. Then I thought about the people who were dying and I could not stand it any longer. I had an awful fight, but I gave up that dollar. I sent it to save somebody's life.

"But that dollar was my treasure, it was so much to me that when it went to India, my heart went with it. I thought about it all the time. I wondered what kind of a person it was whose life I had saved. I read everything I could find about India. All the time I was in school and in college I was interested in India. Then they told us in college that in India thousands of people were dying without knowing of Jesus, the Bread of Life, and they were hungry for him. And I felt just as I did when I heard of the famine. I wanted to go feed them. I wanted to tell them about Jesus. So now I am going to follow my dollar, I give my life to India. I want to carry the Bread of Life to those people."*

Leader—Girls and boys, I am glad for the investments of money that many of you are making week by week to the cause of missions. Follow these gifts with your prayers, and ask God if he can use your life in any place on the mission field to which your gifts are going. That will be the choicest gift you can make—your life to missionary service.

Our pastor will be glad to confer with any of you

* From Letter published in *Over Sea and Land*.

George H. Taill, *Five Missionary Minutes*
(N. Y. Missionary Education Movement, 1912) pp. 59-60.

who are facing the question of what to do with your life, where you can place it most advantageously for the kingdom of God.

TWENTY-FIRST SUNDAY

FIELD ITEM

THE ROMANTIC STORY OF THE FIRST FOREIGN MISSIONARIES OF THE KOREAN CHURCH

NOTE.—The following pictures should be presented by three older Intermediate or Senior members of the school. It will be more effective if they stand together on the platform and tell the story consecutively.

First Picture *[S. A. Moffet]*

About the year 1893 a missionary⁺ was walking along the streets of Pyeng Yang, Korea, to the inn where he was staying. People stared at him as he walked, but no face among the hundreds he saw showed any signs of friendship or interest. Several young men were following him, and some were servants from the Governor's quarters. One young man, to show how smart he was, picked up a rock and heaved it at the missionary. The aim was poor so no harm was done; but had the rock struck home there would have been no sympathy for the "foreign devil" in the hearts of the Koreans who looked on. The missionary paid no attention to the crowd or the rock. Soon the inn was reached and the young men dispersed, laughing, no doubt, over how they had rocked the foreigner. The young man who threw the rock was named *Yi Ki-pung*.

Second Picture

In 1896 a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died and the young widow, hardly more than a schoolgirl, went back to her parents, who lived in the mountains of Kok San. The parents were heathen, and when the young widow came home, they saw an opportunity to make a few dollars, so they sold her.

This was an unbearable fate for the young widow, so she tried to escape by fleeing. She was unable to go far, for tracers were sent out and she was soon found and brought back. Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick, and his brother, afraid he might die, took the young woman, brought her to a Christian church, and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died, and he brought her to the church, knowing Christians would not sell her. The woman stayed at the church for a time and then concluded to go to another church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how, also, a band of roughs were planning to steal her some night. The poor woman pleaded that she might be taken to Pyeng Yang. The missionary consented, gave her over to the care of his wife, and for three years she worked in his home and attended school when school was in session.

Third Picture

On January 11, 1908, a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart, south of Korea. The missionary made a short farewell address and then Mr. Kil, the pastor of the church, spoke, and during his remarks said that this missionary must not be discouraged if he should have rocks thrown at him by the Quelpart people; "for," said Mr. Kil, "remember how you threw rocks at the first Pyeng Yang missionaries." And the missionary, who was Mr. *Yi Ki-pung*, sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present. The next morning Mr. Yi and his wife, who was none other than the young woman who was rescued by the missionary, left for their future field of labor.

Reported by the Rev. Graham Lee, Pyeng Yang, Korea.

TWENTY-SECOND SUNDAY BOOK ANNOUNCEMENT *DOWN TO THE SEA* *

BY WILFRED T. GRENFELL

NOTE.—One or more of the incidents narrated below may be given at the option of the Leader.

The modest hero of the Labrador coast, Dr. Wilfred T. Grenfell, has given pen pictures of the fishermen's lives and of his work among them in a fine little volume, *Down to the Sea*. You can read it through in an evening. Some of the characters of the book it will do us good to know.

Bill, the optimist, paralyzed and poverty-stricken, but able to get about and drive his dog team is always doing acts of kindness, and carrying parcels on his sledge for others, without pay. When remonstrated with for spending too much time on the road doing other people's work, he replied: "'Tis my fashion. I fair loves to oblige any one, especially the sick." He shared the belief of the fisher folk in many foolish remedies. One of his dogs was very thin—from lack of food chiefly—but he told Dr. Grenfell he had given an Indian cure for it—"Nine buckshot to eat on a Friday."

Some of the remedies for human diseases among the fishermen were about as superstitious. A toothache string worn around the neck, and a green ribbon on the left wrist, were regarded as powerful in preventing toothache in the one case, and "bleedin'" or hemorrhage in the other.

Harry Lee, the mate of the *Wildflower*, is a man worth knowing. In command of the schooner, he "hove to" one stormy night at the risk of losing his vessel and all on board, taking a chance in a thousand of saving a shipwrecked sailor lashed to a beam. Whether he succeeded or not Dr. Grenfell tells on pages 108 to 110.

The story of the dogged courage of Captain 'Lige Andersen and his crew, with their boat sinking under them in mid-Atlantic in the dead of winter is thrilling. For days they had labored at the pumps and for days they had scanned the waves in hope of a sail. When

* Published by Fleming H. Revell Co., New York. Price, \$1.00. A book for intermediates and older readers.



Rack Row-- Mrs. Sam Moore, Mrs. Vinton, Rev. Lee, Rev. & Mrs. Gifford, Rev. Moffett, Dr. Brown
Rev. Gale, F. S. Miller and Dr. O.R. Avison. Front Row-- Rev. Sam Moore, Dr. Vinton, Freddie
Vinton, Mrs. H.E. Underwood and Horace, Dr. H.E. Underwood, Dr. & Mrs. Baird with Jan, Rev. &
Mrs. Wallen, Misses Doty, Strong and Arbuckle, Mrs. F. S. Miller, Mrs. O.R. Avison & Wilber.
Seated on the ground are Lawrence and Lera Avison.

This is the Korean Mission of the Presbyterian Church in 1893.

Korea - Missionary firsts.

(3)

O.R. Anderson bring first piano to Korea - 1853. "The instrument had been carefully prepared for the long journey" - all of the wires stretched so as not to get easily out of tune. 48 years later, still one of best in Korea. Brought into Seoul by wooden-wheeled, bumpy ox-cart.

- O.R. Anderson, Memories, p. 116

S. A. Muffett,

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"The Rev. S. A. Muffett, has been six months in northern Korea separated from all Europeans. The only white face he has seen in all that time he saw in a mirror."

- undated clipping.

KOREA: Moffett, (Entry to) Pyengyang, 1893

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"Different missionaries had early visited Pyeng Yang but it was not till 1893 that Rev. Samuel A. Moffett, Presbyterian, and Dr. W. J. Hall, Methodist, actually established residence. Hall died in 1895. To Dr. Moffett has fallen the great privilege and honor not only to be the founder of the Pyeng Yang Church, but for seventeen years to be its guiding spirit and beloved leader. He has the rare ability of uniting... (see M. character)

"Stories are still current of the excitement produced (when he first entered the city). The rumor spread like wildfire that a crazy foreigner had come to live in P.Y. Wonderful tales were told of his height, of his narrow trousers, of his white eyes and white hair and great beak of a nose... As people crowd to a circus here in America they crowded to see Dr. Moffett till they blocked the road in front of his house so that the ox carts could not go by...." - p. 15 f.

--W. H. Blair, The Korea Pentecost, N.Y., 1910

The interior was still untouched by the foreigner then. "For the first few years, the majority of foreigners who entered Korea confined themselves to the open ports of Fusan and Chemulpo, and to the city of Seoul, the capital." In these places they saw Korea at its very worst..." - p. 28, F.A. McKenzie, The Tragedy of Korea

1893-94

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KOREA. MOFFETT, Early Converts (Chai Cho-si)

(2)

"Among those who came to see Dr. Moffett was a stalwart Korean named Chai Cho-si, who kept a saloon in the city, with a blue flag split down the middle to show that he had liquor to sell. This man came many times, no doubt to get a good story to tell to the loafers in his saloon. In some way the missionary's story got hold of him, and he understood enough of it to do what we say in Korea, 'Yasu mitkirul chakchung hasso', beautiful words they are, 'he decided to believe in Jesus'. This man became a strong right arm to Dr. Moffett. He closed his saloon and gave much time to spreading the doctrine. Almost before they knew it there was a church in Pyeng Yang, a company of men and women professing the name of Jesus, assembling for worship on the Lord's Day..." p. 16

--W. N. Blair, The Korea Pentecost

Korea, Denominational amity, 1893,4

Underwood baptizes Mrs. Yun, wife of old General Yun, many times Minister of War. Underwood a Presbyterian, but advises her to join the Southern Methodist Church because her son, Yun Chi Ho, who had been converted in China, had there joined that body.

O.R. Avison, Memoirs, p. 186

Dawn in Pyenyang

In going thro an old trunk, recently, a package of letters written by Dr. Moffet to the mission treasurer, Rev. P. L. Gifford, in 1893 and 1894, from Pyenyang, were found. By permission a few short extracts are here given.

Dec. 1-, 1893, "Have enjoyed seeing Dr. Hall here and got my hair cut by him. Hall is a fine man certainly--and of course I was not surprised, in talking with him, to find out that he is a scotch-irishman from Presbyterian stock".

Dec. 25, '93. His first Christmas in P. Y. He thanks the Giffords for presents and says, "It did seem rather queer to be spending the day as this one was spent out by making it a bright day for Han's (now Rev. Han Suk Chin) two little ones, rosping and playing with them, I managed to get considerable cheer out of the day". "One of our converts saved himself from a beating by setting up kuksu (vermicelli) to the crowd". "Good prayermeeting last night, a dozen men in--mostly regular attendants".

Jan. 25, 1894. "McKenzie left this A. M. for Changyon--liked him very much and enjoyed his stay."

Feb. 4, "After a careful examination of ten men baptized eight and received the other two as catechumens and there is a church started here". "Last night two others came out". "Scranton came in last night in Korean clothes--which were no disguise as far as that is concerned he said they relieved him of a great deal of idle curiosity and the barking of dogs along the road."

Kuiju, 2/24/94. "Dr. Scranton arrived here Thur the 22d and gave

1. 救世眞詮

McKenzie, J. K. (Author), Moffett, S. A. (Trans)
1893. Printed. 38 Sheet (Paris Oriental Library)

2. 爲願入教人規條

Moffett, S. A. (Author)
1895. Printed. (A) 34 sheet (B) 43 Sheet
(Paris Oriental Library)

3. 환란 면하~~는~~반근본이라

Moffett, S. A. (Author)
1895. Wood block printed (Paris Oriental Lib)

靑國古書綜合目錄

國會圖書館 1969. 9.

No Sale. Price 12,000

By Dr. Mary Cutler

HAPPENINGS IN BYGONE DAYS

Am I not right in believing it was you who helped Dr. W. J. Hall so much in various ways but especially by going back and forth for him to the prison and the Magistrate and in keeping the wires warm between Pyenyang and the American Legation in Seoul that day when the local Government had imprisoned and was so unmercifully beating Dr. Hall's helper, Kim Chang Sik, (later the first Korean ordained into the Methodist Episcopal Ministry) because he was a Christian and was trying to buy land for the hated foreigner? That day when all the missionaries in Seoul

(of all three protestant missions) met and — I think fasted and prayed from soon after breakfast till late afternoon when finally Kim was released — bruised, bleeding, and hardly able to walk; so the wire came.

Then how we did sing the doxology — over and over again and prayed prayers of thanksgiving and returned to our several homes relieved and rejoicing.

The meeting was at one of the several Presbyterian mission homes then located across the street from Ewha Hakdang, probably at the home of Dr. H. G. Underwood. How earnestly and repeatedly each and every one of us prayed. About every hour some one of the gentlemen would slip out to the Legation for news from Pyongyang

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or to urge that pressure be brought
to bear on the "powers that be" in
Seoul that they in turn use pres-
sure with the "powers" in P'yung-
yang, - or he went to send a wire
to Dr. Hall assuring him that
everything possible was being
done in his behalf and that we
all were still praying God to re-
lieve the situation.

Was it part of the present
Hall Memorial Hospital grounds
that was bought then? Or was
it where Dr. Kollwell and family
lived so long - next to the Shew
property? And did all this
happen in the summer of
1893 or in the spring of 1894?

If the latter then Dr. Rosetta and
Baby Sherwood were also objects
of your solicitude and unremitting
efforts for their comfort and safe-
ty. We thank you yet for what you
did for them then.

We Methodists are indebted to you again for your further services in Dr. W. J. Hall's behalf, in the fall of 1894. When you stayed by and helped him until you got him to scud off that Han River Steam Boat that stuck on the sandbar for so long when he was so sick. You probably helped watch with him through the weary hours till the Father called him Home, and helped with the funeral preparations and the burial.

After the Japan-China war - from 1895 on you stayed in Pyenggang more and more - making less and less frequent visits to Seoul - Especially so after families came to live in Pyenggang and more especially so after some single ladies joined the ranks. Then news leaked out - so that - one Valentine's Day you got a home-made, hand-made valentine picturing a gentleman with a fine fish dangling at the end of a pole and line - did you not?

Anyway, before the century closed I saw you when you were the happiest man in Korea. It was over at Yun Mot-Kel, Seoul, on a beautiful bright day, when Dr. Fish, more beautiful and

radiant in her wedding robes and happy anticipations, stood beside you on crutches while she was being made your wife.

Those were the days of no railroads or probably when the first one in Korea was under construction between Seoul and Chemulpo. The Han River had not yet been bridged.

How you got your bride, with her broken bones in a plaster cast (or perhaps just recently removed from it?) back to Pyenyang I do not remember. Was it by coast steamer or by chair, overland?

I probably saw nothing more of you till after my furlough and I was summoned to Pyenyang to care for Dr. Rosette Hall from late in April till early November, 1903.

But I "fell down and broke my crown" before the summer was over. Then it was Dr. Hall's turn to care for me. One day soon after the accident she appeared at the foot of my bed and asked, "Do you want Dr. Lisk Moffett to

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come and see you?" Having just finished the very painful process of turning my face to the wall to prevent the light from hurting my eyes I whined out like a bad child - "I don't want to see anybody - it hurts - so to move." And that blessed Dr. Fish Moffett who had tramped all the way over in the hot sun and was then standing in my doorway - though I supposed she was at her own home - simply quietly tip-toes down stairs and refused to cause me any unnecessary pain when I said, "spare enough, 'Oh! if she is already way over here have her come in. I can stand the pain" after I had learned she was in the house. She was always the sweetest tempered lady and always looking out for the other person's welfare.

Another experience with Dr. Fish Moffett that summer, which is still vivid in my memory, is that of the day she asked me to come "outside the gate" and assist her in bringing Dr. Stork. A little girl bound for the home of a man then employed at the Unsan mines and a little boy bound for the home of one of the Pjongyang missionaries were in a race to see which could greet their parents first.

M.M.C.

Part of the time both of the Doctors' Stores were at one house; Part of the time at the other house; the rest of the time one was at this house and the other at that house.

The little girl won the race and with difficulty recovered her breath but she was in fine shape and growing nicely when I left P'yungyang in the fall. I wish I could recall her name and knew what became of her.

The little boy was not "winded" when he arrived an hour or two later. He grew and grew. His mamma "was not for God took her" while he was a little boy. His father got for him an excellent new mamma and moved to another "Station" but he came to the P. Y. T. S. and lived in the dormitory. When he got sick I either went to see him or he came to the Dispensary of the Women's Hospital to see me about his troubles. Now he is a missionary in still a different "Station" in Korea and is the proud father of a fine little daughter - viz^v Rev. Bruce Hunt.

She is

M.M.C.

Dr. Fish Moffett had been his physician up to the time that she too "was not, for God took her" a year or so before I was appointed to ~~the~~ medical work in Pyunggang and moved here to live, in August of 1912. I had had little contact with you - or Moffett - and yours since 1903 but had heard much of your and your wife's noble endeavor and great successes in the work of the Lord's vineyard and about what nice boys your sons Jamie and Charles were. Of the "contacts" between 1912 and the present - Jan'y 1934 - let me remind you of a few incidents.

Every few years after I came here to live, upon a day I saw a bridegroom by the name of Samuel riding on a wheeled vehicle which was drawn into the midst of a throng of missionaries and friends assembled on the lawn in front of the Woman's Bible Class building while the bride was decorously carried in a "chook" chair. Do you remember how that wagon(?) was upholstered? How many wheels it had? How many two-legged horses(?) drew it?

If you were not the hero of this incident you are quite capable of having been. I am still so filled with shagrin that the who, the where, the occasion and the exact words have been forgotten. You, if it was you, were being entertained at quite a large evening gathering and was receiving congratulations for something. When my turn came, instead of using the formula proper to the occasion I shook hands with you and quite distinctly repeated the words that you most likely would have used in reply to me. Quick as a wink and with but the slightest sign that you had noticed my mistake you came back with the words I should have used to you.

But my part of this book of remembrance must be brought to a close.

During all these years you have been doing so many, many fine, praiseworthy, often very difficult-to-do things along so many many lines in your capacities of friend, neighbor, advisor, father, husband, teacher, translator, preacher, pastor, missionary and humble servant of our Lord and Master that we all honor you, con-

M.M.C.

gratulate you love and respect you in spite of your being accused of the same thing that probably a majority of the rest of us have also been accused of and not often been blameless, viz- that if our solution of a difficult problem is not accepted by the rest or by certain ones of those concerned we (I - you-) are unkind, sometimes vindictive, in our treatment of those who do not agree with us.

We all sing, "I've been redeemed", we talk of, "Salvation - full and free", we believe in redemption and full salvation then we proceed to not let the Redeemer have the whole of our selfish selves; we refuse the Saviour the privilege of fully saving us. Perhaps you can add to your many duties the task of helping us into this full salvation -

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See below.

M. M. C.

Mary M. Cutler

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